

UNIVERSITY OF TORONTO
JUN 20 1906

OLIVE TREE



THEY WHO
ARE THE TWO
OLIVE TREES ETC
REV. W. W. W.

I WILL
GIVE POWER UNTO MY
TWO WITNESSES -
THESE ARE THE TWO
OLIVE TREES ETC
REV. W. W. W.

R. M. SOMMERVILLE
EDITOR
NEW YORK

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OLIVE TREES

A Monthly Journal devoted to Missionary Work in the Reformed Presbyterian Church, U. S. A.

No.

SEPTEMBER, 1906.

9.

QUESTIONS OF THE HOUR.

THE MISSIONARY MIRACLE.*

REV. DELBER H. ELLIOTT, DENISON, KANS.

Matt. 14, 13-23; Mark 6, 30-46; Luke 9, 10-17; John 6, 1-15. We have here the records of Christ feeding the five thousand men with the five barley loaves and two small fishes. It is the only miracle of our Lord which has been recorded by the four evangelists. Not even the birth, nor baptism, nor, in fact, any other important event in connection with the life of the Master, outside of those which relate to the black scenes of the cross, are recorded by all of the evangelists; but here is a miracle of such unusual import, that it is chronicled by Matthew, Mark, Luke and John. The four accounts vary but little the one from the other. One gives an occasional point which the others do not mention; and if we blend the four accounts into one, we have all of the important details of this remarkable event. In the study of this miracle, then, we will not confine ourselves to a single account, but will make use of the information contained in the four.

The parable of the sower has been called the missionary parable, which sets forth the sower, the seed and the soil. The miracle of feeding the five thousand

**Sermon preached at Denison, Kans., July 1, 1906, and requested by the congregation for publication.*

is the missionary miracle which signifies the feeding of a hungry world with the bread of eternal life. Men are studying, the Church is working, and Christians are praying with a view to the conversion of the heathen world. All are trying to solve the problem of the unevangelized millions. In this miracle we have set before us the true solution of the missionary problem. In the study of this solution let us notice:

First—The Immensity of the Problem.

Here we shall follow closely the teaching of the miracle. The disciples were face to face with a great multitude of people. The number, we are told, was five thousand men, besides women and children. That was an immense company to be ministered to by the twelve disciples. Those men on their missionary tour had been talking to the twos and threes; and now, when they came face to face with five thousand people, their courage begins to fail them.

The crowd was getting hungry. Night was coming on, and they had nothing to eat. The disciples felt responsible for making some kind of provision. You can generally keep a crowd in fairly good humor as long as their wants are supplied; but when they get hungry they are apt to become unruly. So here were hungry men who will have to be fed. The disciples realized the gravity of the situa-

tion, and the next thing was to dispose of the hungry multitude. The great difficulty here lay in the fact that they were in a desert country. They could have found very little there to eat at the best; and hence it seemed very impracticable, if not impossible, to feed the great company themselves. So there is the problem to be solved: A great crowd of hungry people out in the desert without anything to eat.

Now, that is exactly the problem of the heathen world to-day. The number confronting us is a great multitude, whom no man can number. We talk about a billion dollars sometimes; but have you any idea how much a billion is? If you were to start to count, at the rate of one every second, for ten hours a day, and seven days in the week, it would take nearly one hundred years to count even a billion. It would then be a hopeless task to undertake to count the heathen in the world. While you are counting one, about three more would come into existence, and at that rate, it would take you some time to catch up. Well, then, if we cannot comprehend a billion, how shall we comprehend 100,000,000 Greeks, plus 210,000,000 Roman Catholics, plus 200,000,000 Mohammedans, plus 250,000,000 Pagans, plus 700,000,000 other heathen, who are needing the gospel, and for whom we, as disciples of Christ, are responsible?

That is the multitude which is confronting us, and the people are all hungry; they are hungering for the bread of eternal life. The great crowd has become unruly, and as long as they go hungry for the gospel, there will be wars and bloodshed, and persecutions and the blackest of horrors among them.

These people are away off yonder in the desert, where they have not the opportunity of feeding their hungry souls, with no churches where they might learn

of a crucified Saviour and worship Him "in the beauty of holiness"; no schools, where they might develop their minds and learn to rise above the beasts of the field; and with no teachers to mark out for them the plain path, and to lead them in the way everlasting. They are in a desert indeed, and their supply is exceedingly scanty. They have the five loaves and two fishes, but "what are they among so many"? We have two missionaries for the whole of the Island of Cyprus; seven for the multitudes of Syria and Asia Minor, and six for the vast field in the Empire of China. "This is not sufficient for them that every one may take a little." The Church calls for others to go to these destitute fields, that souls might be saved from eternal death. "The harvest truly is great, but the laborers are few: Pray ye therefore the Lord of the harvest that He would send forth laborers into His harvest."

We have now considered the immensity of the problem, let us notice:

Second—The Disciples' Solution of the Problem.

The disciples looked upon this problem as being almost too gigantic for them to undertake its solution; so they began to suggest ways to dispose of the matter. They offer three different suggestions: The first was to send them away; the second was to buy bread for them; and the third was to make use of the loaves and fishes which they had. The last two seemed hardly possible solutions, so the first seemed the most plausible of the three.

(1) They said: "Send the multitude away, that they may go into the villages and country round about and lodge, and get victuals."

"It is no use for us to think of providing for these people; we are away out here in the desert; we couldn't possibly

find enough to supply them, and then we are under no special obligation to them, anyway; we did not ask them to come here; they might have known that there would have been nothing here to eat; let them go and provide for themselves."

That is the way Judas would have disposed of the matter, and evidently some of the others would have solved it in the same manner, and so they say, "Send them away."

In the same way a great many professing Christians would solve the question to-day: "Send them away. We do not owe the heathen anything; they have never been any benefit to us, so let them look out for themselves; when God gets ready to convert the heathen, He is perfectly able to do it without our help."

That is what a man said the other day about Christianizing a nation: "You just let that matter alone; when God gets ready to convert this nation, He can do it without you." A great argument, isn't it? Just as well say, "Let all the saloon-keepers and burglars come into our homes that want to; you need not worry yourself about it; when God gets ready to drive them out, He will do it without assistance." Just as well say, "I am not going to pull any more weeds out of my garden; when the Lord wants them out, He can pull them Himself." That is the way they talked about Wm. Carey, the Christian cobbler, who proposed to give the gospel to India. Rev. Sydney Smith called his proposal "absurdity in hysterics," and Dr. Ryland, the president of the Baptist Association, said to him, "Young man, sit down; when God pleases to convert the heathen, He will do it without your aid or mine." That is surely an easy way of disposing of the problem of the hungry multitudes!

God is going to convert the world, whether we have a part in it or not; He

could do the great work without our help, but He has greatly honored us, in giving us a part in the work so grand, and which will reach unto the four corners of the earth. God has practically said, "I am going to evangelize the world, and I will honor you by giving you an important part in the work." We then become workers together with Him.

God has not, however, left it as an arbitrary matter with ourselves. It is taught by command and example that we are to take part in the work. By the command of Christ, when He said, "Go ye therefore and teach all nations," and by the examples of the prophets and apostles and early Christians and of Christ Himself. If we then lift not our hand to help our heathen brothers, God will call us to account for it as truly as He did Cain, who slew his brother in the field. If a man will not pray for the conversion of the world, he is saying, "Send them away." When a Christian refuses to go down into his pocket and contribute his share of the means, he is saying, "Send them away," and when he refuses to do anything for the moral uplift of his un-Christian neighbors at home, he is saying, "Send them away."

(2) The second suggestion of the disciples was to buy bread.

This was the half-hearted suggestion of Philip, whose faith was never so very strong at the best. He says, "Two hundred pennyworth of bread is not sufficient for them, that every one may take a little." No doubt if they had decided to appropriate this amount, you would have heard a protest from Judas, who carried the bag. He would have said, "No, sir! We need that money ourselves. That is more than we can afford to give," etc.

The Church to-day is giving about the two hundred pennyworth to the heathen.

It is not sufficient that every one may take a little, yet we think that it is about all we can afford; but if the Church would give only the half of what she is able to give, the financial support would be sufficient to send the gospel all over the world before this present generation should pass away. A grand cathedral was dedicated in Boston a few weeks ago, at the cost of \$2,000,000. That amount of money would be sufficient to maintain about 3,500 missionaries for one year. While this country wastes \$800,000,000 a year for tobacco, and spends \$700,000,000 for amusements, the Church holds to two hundred pennyworth for carrying out the dying command of our Lord and Saviour Jesus Christ.

(3) The third suggestion of the disciples was to make use of what they had.

Andrew came nearest to the right solution, when he said, "There is a lad here which hath five barley loaves and two fishes." He thought that worth while mentioning, yet he felt that it was a mighty poor showing, for he says, "But what are they among so many?" He never supposed that they would go around, but he made the half-way suggestion that they might let them go as far as they would. So it should be with the Church to-day. She should make proper use of the means she has. There is her money! She may think it insufficient to go around, but she is not on that account to refuse to invest what she has. Let it be given freely and cheerfully to the Lord, and with His blessing it can be increased to reach the multitudes.

There are her workers! Only a few have been thrust forth into the harvest. It looks as if it would take them a long time to make an impression upon the world; but God can use one man to feed more than five thousand people. When Robert Morrison, the pioneer mis-

sionary, was leaving for China's shores, a ship owner sneeringly said to him, "And so, Mr. Morrison, you really expect you will make an impression on the idolatry of the great Chinese Empire, do you?" His answer was, "No, sir! I expect God will." And so, if the Church will furnish all of the means and workers that she is able, God by them will make an impression upon the idolatry of the heathen world.

Third—Christ's Solution of the Problem.

We read that when Christ saw the great multitude, "He had compassion on them, because they were as sheep not having a shepherd." Christ's solution of the problem here, differed from that of the disciples. They were of the unanimous opinion that the people should be sent away. One suggested buying bread, but he said, "We couldn't do that, for it would take too much." Another mentioned the fact that they had five loaves and two fishes, "but then that won't do, for what are they among so many?" So they all agreed that the only thing was to send them away. But the Master had a better way. He had compassion on them, and said, "Give ye them to eat." Christ's solution of the problem included four factors:

I. **Obligation.** "Give ye them to eat." This was an obligation which rested upon every disciple. Each must shoulder his share of the responsibility. Judas might have said, "That does not mean me, because I have all I can do in looking after the bag." Mark might have said, "That does not apply to me, because I haven't had the experience that Peter and John have had." Andrew might have said, "That will let me out, because my brother Peter can do enough for both of us." Yes, they might have said that—but would that have released them from their obligation? Christ did not say, "Peter and John, give ye them to eat"; but He spoke to the whole

number, "Ye, every one of you;" and when the bread and fish were multiplied, they all had a hand in giving to the multitude.

Furthermore, when one man would receive of the provision, he in turn would be expected to pass it on to his neighbor beside him, and so on down the line.

In like manner the obligation rests upon us. Christ says, "Give ye them to eat"; and that means Peter and James and John and every one who professes to be His disciple. You might say, "That does not apply to me, because I have all I can do in looking after my shop or my farm." You might say, "He did not mean me, because I have very little influence or money, and hence could be of little use." Yes, you might say so—but would that release you from your obligation? Christ says, "Go ye therefore"; that means you and it means me. If He meant to except any one, He would have told us so. He has passed us the word of life, and if we do not pass it on to our neighbor, we may stop the supply and cause all the rest down the line to starve. It is recorded of the early Christians, that "they that were scattered abroad, went everywhere preaching the word."

II. **Organization** was the second factor in Christ's solution.

Christ said, "Make the people sit down," "and they sat down in ranks, by hundreds and by fifties." There you have an orderly arrangement by which the responsibility could be equally distributed. Fifty rows with a hundred in a row would give each disciple four rows to feed, leaving but two rows over. Possibly the boy who furnished the five loaves and two fishes, was allowed to serve the other two rows.

On the same principle, the evangelization of the world must be conducted in an orderly manner. The work must be distributed; and if the work was equally di-

vided, and each Christian church would assume its share of the responsibility, it would be quite possible to cover the world in less than a generation of time. We as a Church are held accountable for a large district in China; for a vast number in Syria and Asia Minor; and for the whole of the Island of Cyprus; and each member of the Church is held responsible for his or her share of the work.

There are some who are saying, "It is no use, we will never be able to reach the needs of all those people." Well, it took faith for the disciples to arrange the five thousand upon the ground. There was scarcely any food in sight for them; but they believed that the One who said, "Make them sit down," was able to provide for their wants. We have no room for those who say, "It is no use organizing the work, for you will never be able to feed them." "O ye of little faith," take your Bible and read of how God provided manna for the multitudes; how He fed the four thousand, and then the five thousand, and "be not faithless but believing."

III. **Consecration** was the third factor in Christ's solution. He says, "Bring them hither to Me," and He took the loaves and fishes and looked up to heaven and blessed them. This is such an important factor that it is recorded by all of the evangelists. Only five small loaves and two fishes! "What are they among so many?" Yet when consecrated by the Master, they were sufficient to feed five thousand people; and if there had been a hundred million, there would have been enough to go around and fragments remain.

You say your words carry little influence? Perhaps they do. Your gifts are small? Perhaps they are. Yet Christ says, "Bring them hither to Me." Get His blessing upon them, and there will be no limit to their possibilities.

IV. **Distribution** was the fourth factor of Christ's solution. "He gave to the disciples, and the disciples to the multitude."

The command was to take to the people. Christ might have increased the supply; then have invited all that were hungry to come and help themselves. Judas would have said, "If it isn't worth coming after, it isn't worth having." But that was not Christ's way. His method was to take it to them. That is the only way that the heathen can be reached with the gospel. Take it to them. God provides, but we must distribute. This distribution is to continue until all have been supplied. The people "did all eat and were filled." There is plenty for all; and our obligation will never cease until every hungry soul has been fed.

There we have the true solution of the

missionary problem. Great multitudes are hungering and perishing for want of the gospel. We must not send them away, for they are our brothers. We cannot buy bread for them, because the gospel is given "without money and without price." We cannot supply the need with the unblessed loaves and fishes—but by meeting our obligation, giving what we have; by organization, properly dividing the work; by consecration, taking our means to Christ for His blessing; and by distribution, giving to every one that hath need, we can solve the problem of the unevangelized millions, and conquer the world for Christ.

While the struggle is going on, there must always wave above us the banner of Christ's love, bearing the inscription, "Not by might nor by power, but by My Spirit, saith the Lord of hosts."



A Chinese woman was brought to a hospital for treatment, having an incurable disease. She did not know her danger, nor did she know the great salvation. Her gentle nurse told her the "old, old story of Jesus and His love." It was new and wonderful to her, but she at once believed the good news, and accepted the freely-offered salvation. Then she was eager to go to her friends with this glad message of the Saviour's love. She said to the nurse, "Will you ask the doctors how soon I shall be well?" "The doctors say that we must tell you the truth—you will never be well." "Please ask them how long I shall live."

The reply was, "Three months with the care and comforts which you have now." "And how long shall I live if I go to my old home with this blessed message from heaven?" "Possibly not more than three weeks." When the answer came, this new convert exclaimed, "Get my clothes; I will start to-day." It was useless to forbid her, for she said, "Do you think I count the loss of a few weeks of my life anything when I have such news to tell my people who have never heard of the Saviour?"—*Illustrated Missionary News.*



A missionary of the Church of England Zenana Missionary Society tells of a native lady in India who was ordered by her father to repeat the Mohammedan confession of faith. She refused, although a hot iron was pressed upon her bare foot as a persuasive. "I cannot," she said. "You will not," thundered her angry father, and with that he heated the iron in the fire again. Pressing the hot iron upon the other foot, triumphantly shouted, "Now you will!" The brave woman, white to the lips from pain, answered, "No, I cannot, for I am a Christian." A conclusive answer. But let us envy the sturdiness back of it.—*Bureau of Missions.*

NEWS OF THE CHURCHES.

ABROAD.

Latakia, Syria.—A letter from Rev. James S. Stewart gives items of much interest:

June 3 we had communion at Tartous. There were no accessions and but one application. The school there was so large, considering the house and the teaching force, that we thought it best to charge a small fee. This has already had the effect of thinning out the attendance nearly one-half, but I feel sure that it will recover by degrees, and a good point will have been gained. We have granted leave of absence for three months to M. Yakob Juraidiny and his wife, that they may spend the summer at their old home near Beirut. There are three teachers left to carry on the work there. The average attendance for May was one hundred and twenty; Sabbath school, over a hundred. The attendance of children and adherents at the services of preaching was encouraging. With all this sowing there is surely coming a reaping time of joy.

Last night (June 25) we closed a season of communion here in Latakia. We were sorry not to have Dr. Balph with us. There were three or four applicants, but they were delayed. The number of communicants must have been about eighty, and the interest was well sustained in all the meetings. I hope that great grace may be enjoyed as the fruit of worthy communicating. The schools are reviewing and practicing for examinations and closing exercises, which are to take place next week. I should make a trip to Suadia, but do not expect to do so until some time after the first week in July. We hope for good news from Synod soon.



Speaking of this communion, Miss Wylie says:

More than eighty communed. Several persons talked with Mr. Stewart about joining, but as his custom is, he does not receive persons the first time they apply unless they are children of members. The chapel was crowded, and it was said that some went away for want of seats. That evening I invited some of the older men from the villages who had girls in the school to be present at the Sabbath evening exercises, and gave them a chance to ask questions, and we spent an hour and a half in that way without parents or pupils seeming tired. The evangelist at Bahamra knows the Bible well, and is good at asking questions, and the exercises were very enjoyable. Then we spent the remainder of the evening singing Psalms, to the delight of all. In the morning was the Sabbath school review in public. The boys and girls were all alert trying who could answer first.

The last two weeks we have had school examinations. The boys' school closed July 4th, and the girls' on the 5th. I feel that the girls did a good year's work. May the Scripture which they have committed to memory be a help and comfort to them all their lives; and may the seed sown bring abundant fruit.

Mersina, Asia Minor.—Writing to the Board July 18, Miss Evadna M. Sterrett sends good news:

As our Mission reports have to be made up early enough to be home in time for the meeting of Synod, those relating to school work must of necessity be more or less imperfect. It is usually about the

last of March or the first of April that the boys and girls begin to present themselves at intervals for examination for prizes in the Catechisms with and without proofs, and this continues until the close of school, and occasionally afterward. This year nine boys and girls received Bibles for having recited all perfectly without proofs. Until within the past three years, it had been our practice to give Dr. Calhoun's "Guide to Seekers" as a prize to each pupil who would recite the Catechism with proofs without making more than five mistakes. Recognizing what a very difficult task this is, we have now divided the book into three sections, granting a prize for each part. The result is, that more pupils accept this study willingly. The rewards given for each section vary in value from a half to three-quarters of a dollar. I doubt whether very many American girls and boys would undertake the committing of all these texts for less than five dollar prizes for each part. It is a valuable collection of Bible texts, and those who succeed in learning them have a good fund from which to draw proofs when needed.

Six pupils finished this year, and six others recited one or both of the first and second divisions.

The examinations in Psalms, Bible verses and Bible stories were for the most part satisfactory, while on the other hand, one is astonished at some children who have equal chances with others to hear these stories and yet are unable to relate one with any degree of intelligence.

The receipts for tuition and books for the year amount to about \$340. While this is not very much, it is more than we have ever yet been able to report, and it also represents a lot of hard and persistent effort in the collecting thereof.

The boarding schools closed at the end of May, but the day school was continued a

month longer. Pupils from a distance, leaving, broke up classes, and those left were not as much interested as before examinations and entertainment.

On the whole, it would seem wiser to close both boarding and day schools at the same time. While ours was still in session, two of the girls opened schools in their own homes, and as soon as we dismissed, four others followed their example. These six, with two taught by married women (Protestants who used to be pupils in Miss Wylie's school), make eight schools, with an aggregate of 178 pupils. However, one little girl, for some reason, has lately stopped, although she had twenty-four pupils. I think most of these are in the other schools now.

Of course this teaching is not done from a great desire to impart religious instruction, but because these girls and women are poor and want to make a little money for themselves. Their charge is two cents a week for each pupil. Those learning to read English pay more.

A few of the pupils practice "sponging"—that is, attending a week, or as long as they are allowed, without pay in one school, and then leave and repeat the same in another school. Whatever reason each one has for teaching, we are pleased that so many children are under Protestant teaching. The youngest of the small teachers (a girl of thirteen) complains that her pupils get tired very quickly of everything she tries to teach them except the Bible stories; but of these, she says, they never tire. There are quite a number of new pupils—I mean children who never came to us before—going to the schools, three of whom are Fellahin. They (the teachers) also have been bringing some of their children to Sabbath school.

No doubt God has an object in this opening up so many different centers of work in this little town.

Our congregation is not very large now, as quite a number of the members have gone out of town. After this week there will be only three families and a few other members left. However, there is the advantage, that in the absence of the more active members, those who remain assume more responsibility and advance in ability.

Mrs. Dodds, who has been so ill, has gained so much that she expects to go to the mountains this week.

I plan to spend a few weeks in August with Mr. and Mrs. Kennedy, in their mountain home, two hours from Alexandria.

Cyprus.—Dr. Calvin McCarroll writes from Nicosia, July 5, as follows:

The weather is now very warm and enervating, although the spring was unusually cool. The house we are now in is much cooler and more comfortable than the place we had last year, and our health is also much better. My brother and family have been with us since Friday, June 29. On Sabbath, July 1, he held communion here in Nicosia, at which time three new members were added and two infants baptized. There were seventeen in all seated at the Lord's Table, and quite a number of outsiders witnessed the dispensing of the Supper. It was, we believe, a season of blessing to all.

On Monday Rev. Aegyptiades returned to Larnaca, and we now have Mr. Colisides to interpret and preach in Greek and Turkish. One evening my brother conducted services in Greek, and at the close one of the brethren, who knows English, hurried to the front and told him it would take a Greek fourteen years to speak English as well as he spoke Greek. At another time an Armenian dentist said that he understood his Greek better than that of Mr. Aegyptiades.

Yesterday brother and family left for

Mersina and Guzue Mountains, where our fellow missionaries, the Revs. Dodds, have their summer homes. We hope soon to hear of the returning health of Mrs. C. A. Dodds, who has been very ill.

In regard to the church building, we have made an agreement with a builder to construct and finish it for a certain sum, and now we are trying to secure permission to build, as the Mayor, who is Greek, says he must have a full meeting of the Council to consider the matter, and then deliberately postponed the meeting till tomorrow. I saw the British member, and he said he would do all he could, but that it may have to be referred to the Government, and in any case, they would advise us in their answer to be prepared for trouble. Some have already threatened to destroy the building as fast as it is constructed—a thing we could not imagine occurring in America; but these people are not Christians, or we should not be here. However, we are in the Lord's hands. "Except the Lord do build the house, the builders lose their pains."

In the medical department we have given over 5,900 treatments since September, but there is a relaxation in the work for the present, for which we are not sorry on account of the heat. One young man has been attending services quite regularly and is now being persecuted for being a Protestant, but still attends.

It is rather depressing for us who are out here to read in the Synodical report of so many ministers and licentiates asking for work, when the Church is calling them to come out here.

Tak Hing, China.—A letter from Dr. Jean McBurney, written July 7, brings encouraging items:

We are still hoping that some one—more than one—will be sent out to China this fall. But we scarcely dare even hope

for it, for we know the need for workers is even greater in the other foreign fields. We have not yet received any news from Synod, and we are anxious to hear. It seems a long time to wait.

We are now having some of the warmest weather we have experienced in China, but we all seem to stand it well, for as a Mission, we have better health than has been usual during this season for several years. We hear of sickness among other missionaries, and we feel we have much to be thankful for. Rev. J. K. Robb and family are arranging to spend a few weeks at Macao during August. The others also will probably spend some time at the coast or elsewhere during the hottest part of the summer.

The work goes on as usual here. Sabbath services are held regularly, with attendance somewhat irregular. Our members and those who are really interested in the gospel, are usually present at all the services unless unavoidably detained. There are times when not many others are present; then at other times, the chapel is well filled. There has been a much larger attendance since we met in the chapel. Whether it is because the chapel is more comfortable and attractive or because more

conveniently reached from the public road, we do not know, but we hope all who come in, from whatever motive, may receive a blessing. Meetings are held every Thursday and Sabbath for women and children. Mr. Robb also meets every evening with the men for prayer and Bible study. He is still conducting his class in the study of theology, and expects to continue until the last of this month, when he will close for the summer vacation. There are four young men attending this class, and they are all earnest Christians, who are already doing good work among their own people. The youngest of the four had been a member of the Church less than nine months when he was permitted to see a young man baptized and received into the Church, whom he had been directly instrumental in bringing to a knowledge of the gospel.

There seems to be no apparent evidence of any anti-foreign feeling here now. The people about us show a very friendly disposition toward us. They receive us most cordially in their homes, and in many instances are quite pleased to hear the gospel. We have been invited to some of the villages expressly to "talk the doctrine," and have been most kindly welcomed wherever we have gone.



Russia does not permit foreign missionaries to reside in or carry on evangelistic work in the Empire, but it aids in the circulation of the Word of God. The official organ thus comments: The generous concessions which are made to the Bible Society by the Government and private railways in Russia, can show no equal in any other country. The number of railway miles put at the Society's disposal in the Empire of the Czar, without charge for traveling or freight, amounts to not less than a quarter of a million a year. As an instance of the Bible traffic in Russia, on Aug. 14 consignments of Scripture were despatched from the Bible Society's depot in St. Petersburg, to be carried 1,500 miles, while the week before the consignment despatched was to be carried 5,200 miles; and this represents the output from St. Petersburg alone, without taking into consideration the Society's other depots in various parts of Russia and Siberia.



I do not care how or where I live, or what hardships I go through, so long as I can gain souls for Christ.—*David Brainerd.*

AT HOME.

Allegheny, Pa.—The Central Board reports as follows for July:

FINANCIAL STATEMENT.

Appropriations were made as follows:

Illinois Presbytery	\$37.50	N. B. and N. S. Presbytery.....	\$175.00
Iowa Presbytery	225.00	Lakes Presbytery	337.50
Kansas Presbytery	550.00	Pittsburg Presbytery	170.00
Ohio Presbytery	16.66		
New York Presbytery.....	150.00	Total.....	\$1,661.66

No reports were received from the other Presbyteries.

	On hand June 1.	Receipts.	Expenditures.	On hand July 1.
Chinese Mission	\$611.74	\$157.22	\$35.00	\$733.96
Indian Mission	2496.98	55.00	175.98	2376.00
Southern Mission	2428.19	147.60	192.24	2383.55
Sustentation	4632.12	3.00	4401.00	234.12
	Deficit			Deficit
	June 1.			July 1.
Domestic Mission	652.60	368.05	284.55

Rev. T. M. Slater has accepted the appointment of the Board to visit the members of our Church in Alberta, Canada. Dr. H. H. George has visited Craftsbury Congregation. But few of the members remain loyal to the old church.

Dennison Congregation raises itself the amount granted by Synod for supplement the last quarter. Wahoo expects to decrease the amount of its supplement one-half. New Concord is now self-supporting.

Indian Mission.—The camp meetings held by other denominations have interfered some with the attendance at our Sabbath services. The saloons at Apache

are having a bad effect on the Indians, many of whom are unable to resist the temptation to drink. The sight of a drunken Indian in the streets is quite common. Mr. McAndless and daughter have decided to take a year's rest. Miss Mary R. Adams resigned her position in order to attend the college at Sterling, Kans. These have all been devoted workers at the Mission. The Board, while accepting their resignations, instructed the Corresponding Secretary to write letters to them appreciative of their services. Miss Mary Carithers was appointed to take charge of the girls.

J. W. SPROULL.

Items from Central Board for August:

FINANCIAL STATEMENT.

	On hand July 1,'06.	Receipts.	Expenditures.	On hand Aug. 1,'06
Southern Mission	\$2383.55	\$53.16	\$113.33	\$2323.38
Chinese Mission	733.96	185.00	548.96
Indian Mission	2376.00	104.48	323.33	2257.15
Sustentation	234.12	1.00	235.12

	Deficit	Receipts.	Expenditures.	Deficit.
Domestic Mission	\$284.55	\$342.90	\$2364.16	\$2305.81

The deficit in the Domestic Mission fund is \$723.25; \$1,582.56 having been received from bequests. This will be reported in our September statement.

The amount appropriated by Synod for Domestic Missions is \$11,935. This, with the deficit of \$723.25, makes a total of \$12,658.25 to be raised for the carrying on of our work in this department during the year.

Dr. George presented the results of his visit to Craftsbury Congregation. The United Presbyterians held a communion in our church on the first Sabbath in July. About twenty-two of our members united with that body. There are not more than a dozen, including adherents, who are loyal to the old church. The question as to the church building and the parsonage was referred to the Board of Trustees. Rev. J. F. Crozier, Rev. R. C. Allen, alternate, was appointed to labor there for three months.

Indian Mission.—Through the efforts of Rev. Mr. Sweet, a law was enacted during the last session of Congress by which the different religious bodies in Oklahoma could secure a title to the property occupied by their Missions. Mr. Carithers was authorized to act for us.

Miss Elma French, of Kansas City, was chosen to take the place of Miss Adams, who resigned; in the laundry Miss Emma McFarland will devote her time this year largely to the acquiring a knowledge of the Apache language.

A change has been made in the manner of conducting services among the Indians. Heretofore this was done by whites. Three young Indians will attend to this hereafter. A class has been formed intended to prepare them for their work.

Mr. Carithers is endeavoring to drive out the saloons from Apache with good hope of success.

Southern Mission.—The resignation of

Mr. J. H. Pickens was accepted. Miss Maggie E. Cochran, of Leavenworth, Kans., was elected a teacher. Miss Margaret McCartney, Assistant Superintendent, will not be able to return to the Mission. Miss McCartney, during her connection with the Mission, proved herself to be a most devoted and efficient worker.

J. W. SPROULL.

Morning Sun, Ia.—As a Society we wish to pay a tribute of respect in memory of Miss Mary Finney, a member of our Society, recently deceased. Miss Finney was born of Covenanter parents, and early united with the Church, making a public profession of her faith in Walnut Ridge Congregation under the ministry of Rev. Lusk, and remained a consistent member of it until it was disorganized. On coming to Iowa, she united with the R. P. Congregation of Morning Sun. Although her means were limited, she was always ready to share with those whom she thought were more needy than herself, and gave liberally to the cause of Christ, being deeply interested in Mission work. Our verdict, and we think that of the Master is, "She hath done what she could."

MISS MARTHA CANNON,
MRS. G. CUNNINGHAM,
Committee.

New Alexandria, Pa.—It is with sorrow the Ladies' Missionary Society of the Reformed Presbyterian Congregation of New Alexandria, Pa., place on record an expression of the high esteem held by the members for our departed sister, Mrs. William Steel, on March 25, 1906. Although seldom permitted to meet with us

on account of distance, yet her prayers and contributions were always for and with us.

In this Providence we recognize the hand of the Master, and while the Society has lost a faithful friend, and the Church a loyal Covenanter, a lover of all the ordinances of God's house, and also God's people, we bow in humble submission to the will of the Lord, knowing that our loss is her gain.

We tender our heartfelt sympathy to the bereaved husband and sorrowing family.

“By precept and example, too,
She taught her children dear

To keep God's holy word and laws,
And ever them revere.

“But why should we lament for her?
She's only gone before;
In heaven we soon shall meet again,
To separate no more.

“Prepare us, Lord, for that great change,
That change that's sure to all;
The day, the hour, we do not know
When we may get the call.”

MRS. J. BAIRD PATTERSON,
MISS MARY A. SHAW,
MISS BELLE HART.



The number of volumes that have gone out to cheer, comfort, and strengthen a host of readers was 93,161. Of these, 5,434 were Bibles, 14,282 were New Testaments, and 73,445 were single Gospels or some portion of the Bible bound separately. In this distribution is represented no less than thirty-two different languages. The most distant islands of the sea are represented in this great cosmopolitan city of ours, for we gave out Scripture in Hawaiian, Icelandic, and the Tagalog of the native Filipino. The Bohemian, Danish, Finnish, German, Hungarian, Italian, Polish, Russian, Swedish, and Yiddish-speaking people have absorbed from 1,800 to 8,400 volumes each. About 35,000 volumes have been given out in English. It is the providence of God that so many nations should be mingled together in New York City, and it is a part of that same providence that there should be a society like ours to give to these people His Divine Word in their native tongues.

In the city proper during the past year there have been given out 29,372 volumes. Of these, 3,432 were Bibles, 4,466 were New Testaments, and 21,474 were Gospel portions.—*Report of N. Y. Bible Society.*



The only way of learning to do a thing is to do it. The only way of learning obedience from Christ is to give up your will to Him, and to make the doing of His will the one desire and delight of your heart.—*Andrew Murray.*



OLIVE TREES is requested to make the following announcement:

The Session of the Reformed Presbyterian Theological Seminary for 1906-7 will begin on Tuesday, Sept. 18, 1906. The opening lecture will be given that evening by Prof. R. J. George.



Special attention is called to the following statement:

Two vacancies, possibly three, in the working force of the Southern Mission are to be filled. Experienced teachers are needed. If this comes to the eye of any consecrated young woman as a call from Christ to work for Him, will you kindly apply at once to the Central Board of Missions, or write Superintendent J. G. Reed, Belle Center, O.

MONOGRAPHS.

AT REST.

Miss Willia A. Dodds, daughter of Mr. John A. Dodds, of Beaver Falls, Pa., who had gone to Asia Minor in the spring of 1887 on the invitation of Dr. David Metheny, to visit his family, was at her own request added to our missionary force in November of the same year. From that time, except while caring for her sister, Mrs. Balph, during a brief illness that terminated fatally in December, 1892, she was engaged in school work either in Mersina or Latakia. In the following spring she set out for America with the four children of our bereaved missionary, one of them an infant in arms, and accomplished the long and weary journey of about seven thousand miles in safety, reaching Beaver Falls, Pa., in April, 1893, every member of her youthful charge in health. In consenting to undertake so responsible a service and in its successful accomplishment, there was revealed true missionary heroism. On the establishment of a hospital in Latakia in 1896, Miss Dodds was, at the suggestion of Dr. Balph, appointed Matron. In that position, which she was admirably adapted to fill, she labored faithfully and efficiently till failing health made it imperative for her to return home in the summer of 1904.

Miss Willia was beloved of all who had the pleasure of her acquaintance. While in the foreign field, she developed and displayed qualities of character that endeared her to the people with whom, in the discharge of duty, she was thrown into contact, both in their homes and in the hospital. The esteem in which she was held in Syria may be read in the two following letters that came to her address the day after her decease, and these are only

specimens of many that she received during her illness from former pupils:

Dear Miss Willia Doods,

I hope you are well. I always like to hear from you. We always remember you in our prayer. God safe you and keep you in health. I wish the speedy recovery for you. I long very much to see you. I hope I shall soon have the answer of your health. I am. We are very anxious about you. I hope the happy life to you and to



all your family of health peace prosperity. Every time you send a letter to Miss Sterrett she will tell us. We will be very sorrow when we hear about you. And we will be very glad when we will hear the words of your health. I always remember the days that you spend in school. Miss Sterrett send her best love to you and Miss Madlain her best love to you and all the school girls their best love to you.

Your very respectfully MIRIAM

Dear M Willie,

I hope you are well. I thank God of healing you from your sickness. It is a long time since I saw you. I hope to see you again. Dear M. W. Are you remember that year when we had entertainment* and now we have this year too. I wish you would be with us. I would like to tell you about our school it is going on well. We have three languages in the school French, English and Arabic. And we have scholars from other countries from Suadia, Latakia and from Antakey.† All the girls gives their love to you. Good buy but I will never forget you at all and I shall remember you as long as I alive.

SARA NASIF.

For more than two years after returning home this devoted missionary was called to suffer, and quietly on Wednesday, July 18, 1906, her emancipated spirit entered into rest. And on Saturday, after appropriate funeral services, the redeemed body was laid away in Little Beaver Cemetery to wait the coming of our Lord.

A TRIBUTE FROM THE MISSION FIELD.

A telegram from Dr. Balph tells us of the death of eousin Willia Dodds. We had known that she had not been so well lately, so we were not surprised to hear that the summons had come for her to be with her Saviour, Whom she loved so well and trusted with such a strong yet child-like faith. The poor, wasted body will be changed into a glorious one, and that beautiful voice which had been almost silent for two and a half years, will be renewed. "And the ransomed of the Lord shall return, and come to Zion with songs, and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away."

*The writer uses the Arabic word, for which we have no type.

†Antioch.

The thirty-fifth chapter of Isaiah was one of eousin Dr. David Metheny's favorite chapters, and it came in the regular course in their family worship the morning he died—June 4, 1897—and this verse seemed so fitting at the time, as he was a sweet singer himself, and so often would he speak of the happiness it gave him to contemplate enjoying the heavenly music throughout eternity. And now again the verse keeps in my mind in connection with eousin Willia's home-going. It seems she never ceased to hope that she might some time be able to return to her work at Latakia. No longer ago than last month, a letter from one of her sisters mentioned that Willia still wished to go back to Latakia. She always thought much about her work, and planned for it carefully, and often far ahead.

It was a great disappointment to me when she had to leave me to go to Latakia, for in this planning of work was she most helpful—even so minor a detail as how benches ought to be arranged in certain rooms was not too unimportant for her to think out in the summer vacation and then suggest it when we would commence work in the fall.

Her fearlessness to reprove evil used to make me nervous at times, when we would be making calls together; but the effect invariably was to rather increase the love and respect of those reprovéd. She was ever faithful to the cause of temperance, and there was a wide field here always for that. The white ribbon which she wore often brought on discussions. Her many friends here lamented her severe affliction and enforced retirement from the work, and prayed most earnestly for her restoration. The news of her death is received with sorrow. Her deep pity and compassion for those who had gone astray was a marked characteristic in her nature, and her intense sympathy with the sor-

rowing and suffering seemed to specially fit her for her hospital work.

EVADNA M. STERRETT.

A BIT OF MISSION STORY.

—The following paper came into our hands, a few weeks ago, through the kindness of a friend to whom it was sent for personal perusal. It is the translation of an address spoken in Arabic to Miss Lizzie McNaughton by one of her pupils the last afternoon of her school in Mersina, Asia Minor. It indicates very clearly the pleasant relations that exist between our teachers and the youth under their instruction in the Mission schools. And it should be a constant message of good cheer to Miss McNaughton, who, though no longer engaged in teaching in the foreign field, is still deeply interested in the school work, and must often recall her ten years of faithful service in the Levant Missions. This "bit of mission story" is evidence that her labors have not been without tangible fruit, and should encourage the Church, whose loyal representative she was, to sustain by prayers and liberal contributions this department of our missionary operations.—

We meet to-day not only to say good-by to one another, but to our beloved Miss McNaughton. Praise the Lord, who gave us the chance of a Christian education, and to get the real civilization by men and women who left their friends and country for the good of the people in the Orient. They are the ones who planted the schools and established the churches on a foundation supported by righteousness, Christian love and humanity. They offer themselves to serve others, because they are not content to get the knowledge themselves, but to lift the banner of virtue and sciences among all nations. Then it is our duty to thank God, who sent us such men and women, and also for the

people who offer their money to civilize and educate the people in the Orient. How hard the missionaries work to compose books and translate the Bible into different languages. All these prove what kind of monuments they have in this country and other places. How many old buildings we see in this world which have stood for hundreds of years—like the fortress at Baalbeck, and the Pyramids of Egypt; but there is a great difference between these and the schools which have been founded for the good of the inhabitants, and the hospitals that were built for the comfort of the miserable people. These are the best monuments that man can leave. We thank God from all our hearts for all these blessings. Now the time has come, the time which we did not wish to come, to part with our friend. And what grieves us worst to think of a family long separated. We must say farewell to a kind teacher and mother who sacrificed herself for the good and comfort of the large and small; watched them by day and night. We bid her farewell, to meet her sisters and friends who are patiently waiting for her after an absence of ten years. We long for her return to continue her services here among us. She gave us a remembrance, which cannot be written on paper, but within the heart. We shall never forget her as time passes, and the ocean stands between us. Because what we have seen during the time she spent among us of frankness, earnestness, and her many other Christian qualities made for her a good remembrance which cannot be dropped through the ages. My tongue is incapable to offer what ought to be of thanks for her kindness and Christian life in our midst. I speak for myself and on behalf of others. We ask God to allow us to meet in this place again as we are now. We say good-by again. May you reach home safely and in health. Farewell.

ONLY A LITTLE BABY GIRL.

—In a recent letter from Tak Hing Chau, China, Dr. Jean McBurney inclosed these lines, written by Rev. A. B. Simpson and published in "Larger Outlooks on Missionary Lands." The picture which is here reproduced is that of a child, whom the Doctor describes as "a very winning and attractive little girl of about three years," and of whom she writes: "Her mother is a Christian, and for this reason and because the child is only 'a little baby girl,' her father has cast them both off, and will do nothing for them."—

Only a little baby girl,
 Dead by the river side;
 Only a little Chinese child,
 Drowned in the floating tide.

Over the boat too far she leaned,
 Watching the dancing wave—
 Over the brink she fell and sank,
 But there was none to save.

If she had only been a boy
 They would have heard her cry;
 But she was just a baby girl,
 So she was left to die.

It was her fate, perhaps they said,
 Why should they interfere?
 Had she not always been a curse?
 Why should they keep her here?

So they have left her little form
 Floating upon the wave;
 She was too young to have a soul,
 Why should she have a grave?

Yes, and there's many another lamb
 Perishing every day,
 Thrown by the road or the river side,
 Flung to the beasts of prey.

Is there a mother's heart to-night
 Claspng her darling child,
 Willing to leave these helpless lambs
 Out on the desert wild?

Is there a little Christian girl,
 Happy in love and home,
 Living in selfish ease, while they
 Out on the mountains roam?



Think as you lie on your little cot,
 Smoothed by a mother's hand—
 Think of the little baby girls
 Over in China's land.

Ask if there is not something more,
 Even a child can do;
 And if perhaps in China's land
 Jesus has need of you.

Only a little baby girl,
 Dead by the river side;
 Only a little Chinese child
 Drowned in the floating tide.

But it has brought a vision vast,
 Dark as a nation's woe;
 Oh! has it left some willing heart
 Answering, "I will go"?

GOD'S EARNESTNESS IN INVITING MEN TO BE SAVED.

After the Master had lifted the mask and exposed the hypocrisy of the chief priests and Pharisees by showing them that in rejecting John the Baptist's testimony concerning His Messiahship, they convicted themselves, He launched three parables against them in succession: The Two Sons, the Wicked Husbandmen, and the Marriage of the King's Son. In the first, the publicans and harlots enter the kingdom, while the rulers of the Jews refuse. In the second, the unfaithful Jewish authorities are to be destroyed, while the believing Gentiles are received. In the third, the Jewish nation is rejected and destroyed, and the believing Gentiles brought in. In this last, salvation is offered under the symbol of a feast made by the king on the occasion of the marriage of his son.

God's intense earnestness in inviting men to His feast appears:

1. In the costly provision of the feast.

In the old economy He had likened His intimate and endearing relation to His people to the marriage union. "As a young man marrieth a virgin, so hath thy God married thee." "As the bridegroom rejoiceth over the bride, so doth thy God rejoice over thee." But in the fulness of time the eternal Son took human nature into union with His Divine Person. He became the Son of man—the real man, the perfect man, the representative man, the prophetic man, the God man. He fulfilled all righteousness. He did all, became all, and endured all that the good and holy and just law of God required. The active virtues He discovered in going

about continually doing good. The passive virtues He revealed in enduring the painful, shameful and accursed death of the cross for us. And when He became obedient unto death, even the death of the cross, God highly exalted Him and gave Him a name above every name. It is our nature that is enthroned. The ideal man reigns. It is our interests He conserves. It is our deliverance and prosperity He secures. He is the Head of a new humanity, a race of new creatures in Christ. He has received the Holy Ghost. "The seven Spirits of God," the seven-fold operation of the Holy Spirit, is under His control. By His word and Spirit all for whom He died are brought into union with Himself. This is the marriage feast to which all the Old Testament prophets invited sinful men. It is the feast to which John the Baptist invited sinners. God's earnestness appears in that the Father and Son and Holy Ghost cooperated in preparing it. The Father spared not His own Son, but gave Him up to the death for us all. The Son loved His Church, and gave Himself for her. The Holy Spirit abides with us forever.

2. In observing all the courtesies in offering the invitation.

There is a way of putting an invitation, a consideration and respect, that make it impossible for a self-respecting man to reject it. Our Lord was the soul of honor and courtesy. He always regarded the right of sovereign choice with which God has invested every human soul. This sovereignty of the human spirit He never invaded. If men are saved at all, it must be by their own choice. In the East invitations were not written, specifying the day and hour, as here in the West. Servants were sent to deliver an oral invitation to a feast, with no day or hour specified. And when the feast was ready, a second servant was sent to inform the in-

vited guests that all things were ready, and they were desired to come at once. All these forms God observed in His feast. He sent the earlier and the later prophets, announcing the marriage feast, but the time was not specified. In the appointed time, He sent the forerunner, John the Baptist, to proclaim that the marriage feast was now ready and His invited guests were expected to go at once. It is natural as love; it is supernatural as God. It has come into your life without your realizing it. Let me remind you of that thatched roof cottage in the Highlands of Scotland, where your godly parents taught you to pray, to commit the Psalms and Catechism, to join in family worship morning and evening, and to go to God's house on Sabbath day. After you crossed the sea, He led you to this house of worship, where the familiar Scotch version of the Psalms is sung. That beautiful girl that you loved was brought up in a Covenanter home, as you had been. And in your new home the same atmosphere prevails that you both delighted in when children at home. And your children you have jointly presented to God, an offering and a sacrifice of a sweet-smelling savor. But all this was so natural that you did not dream that they were God's earnest way of discovering to you His intense desire for your salvation. And He came to you with such courtesy and respect that it seemed to be a matter of course rather than the deep feelings of the Divine heart.

3. In God's indignation against those who reject His invitation.

You give an invitation in jest or for form's sake, and are glad to have it rejected. But your feelings are very different, if you make a feast at great cost and personal sacrifice, with a view of winning back one who is estranged, and he rejects the invitation with scorn and contempt. Your earnestness in giving the

invitation is measured by the intensity of your righteous indignation at his ingratitude and perversity. God's earnestness in desiring to have you accept His invitation is measured by His fervent jealousy over your rejection of it. In the great commission the Saviour said, "He that believeth shall be saved; he that believeth not shall be damned." All through eternity, God's heart was set on your salvation. He created this world to be the theatre upon which the history of redemption should be wrought out. Any trivial event is sufficient to draw your attention away from it, but nothing in the universe can keep Him from noting whether you accept or reject it. All the glory and honor of His creation are not sufficient to take His mind from you when His salvation is offered to you. What we discuss with the indifference of those who have no concern, as if it were not our case, He considers with all the intensity of His Divine nature. The condemning sin of the world is rejecting the Christ. "How shall we escape if we neglect so great a salvation?" "If the transgressor of Moses' law died under two or three witnesses, how much sorer punishment shall he be accounted worthy who hath trodden under foot the Son of God and counted the blood of the covenant an unholy thing and hath done despite to the spirit of grace?" Those who crucified Christ were guilty of murder. But those who reject His salvation crucify the Son of God afresh and put Him to an open shame. The breaking of the Ten Commandments is not what destroys men; but rejecting Christ and His salvation. "Whosoever falls upon this stone shall be broken; but upon whomsoever it shall fall it will grind him to powder." "This is the condemnation, that light hath come into the world, and men love darkness rather than light, because their deeds are evil."

4. In the warning against despising His authority.

The publicans and harlots were admitted before the chief priests and Pharisees. They were in danger of supposing, that as the gates of the Kingdom were thrown open to them, it was a matter of indifference whether they underwent a change of character, fitting them for the privileges of the gospel. And so the Saviour added an appendix to the parable, as a warning against presumptuous disregard of the honor and majesty of the King of the feast. "Friend, how earnest thou in hither, not having a wedding garment? And he was speechless. And the King said to His servants, Bind him hand and foot, and cast him into outer darkness, where shall be weeping and wailing and gnashing of teeth. For many are called, but few chosen."

You ask, "Why this severity? Perhaps he could not help his neglect. Did not the servants go out into the lanes and by-ways and compel the poor and needy to come in? Maybe he had not time to go home and change his garments. Perhaps he had no change of raiment." But this is not the case before us. In the East, a wealthy or a royal host provides vestments for his guests. And it is regarded as a discourtesy to refuse his garment. This man had refused what the servants of the King had offered. And his refusal indicated alienation of spirit, disrespect and lack of sympathy. It was disloyalty to his King. It was treason. The observance of that custom was not an outward and fictitious observance. It betokened an attitude of mind and heart. And in this symbol our Lord teaches us that a change of mind, called repentance, and a change of heart, called regeneration, are essential to fellowship with God. "Without holiness no man can see the Lord." "Marvel not that I said unto you, ye must be born

again." The Pharisees had the outward form of religion, but they lacked the life. They had a name to live while they were dead. And the publicans and harlots were polluted by vice and crime. Both classes must undergo a radical change of character before God could receive them. Their alienation must be changed into reconciliation through the blood of the everlasting covenant. Their disrespect must be changed into holy and reverential regard for the Holy One of Israel. Their lack of sympathy for Him and His law must be changed into that love that beareth all things, believeth all things, hopeth all things, endureth all things. By His grace they must have supreme love to God, which is the first and great commandment, and love to his neighbor as himself, which is the second, on which two commandments hang all the law and the prophets. A Christian life consists in trusting a simple promise and obeying a simple command. And hence the Saviour prefaced the great commission by a solemn announcement of His universal mediatorial dominion, and added an appendix that faith in Him would produce obedience to all things whatsoever He commanded them. Therefore, the wedding garment on the guest at the marriage feast was the token of loyalty to the King, of delight in His will, of purpose to glorify Him in the body and spirit, which are His. It therefore follows that, while all who hear the gospel are outwardly called, and all who profess His name are numbered among the formally called, only those who have been transformed by the renewing of their minds, so that they put off the old man and put on the new man, are the chosen and faithful and true witnesses. They do whatsoever He commands them because they are His friends. They keep His commandments because they love Him. But the garment of Christ's righteousness,

wrought out upon His cross, and the garment of personal holiness with which we are clothed by the Holy Spirit, are God's gifts. And to refuse them is disloyalty to our Saviour-King. This is the judicial curse that rests upon the Church of Rome for rejecting and corrupting the simple gospel of God, as the Pharisees did. The same curse rests upon the corrupt forms of Greek Christianity. They are bound hand and foot and cast into outer darkness, the narrow, unlighted street of an Eastern city, and under the displeasure and wrath of their offended King. And this same curse rests upon the Reformed churches, whose trend is Romeward, and whose "higher critics" repeat Rome's crime of taking away the Word of God from the people. But Christ's children who wear the wedding garment, the badge of their separation from the world and their loyalty to and sympathy with the Redeemer, and who go to the ends of the earth with the invitation to the gospel feast, persuading men of all kindreds and tongues and nations to come and be saved, are the called and chosen and faithful.

J. M. FOSTER.

Boston, Mass.

JOHN KNOX.

SKETCH OF HIS LIFE.

(Continued from page 94.)

KNOX IN ENGLAND DURING THE REIGN OF KING EDWARD VI.

So shy is he of speech on the subject of his imprisonment that he has not informed us how it came to an end. But in February, 1549, he was in England, and all the prisoners had also been set free. At that date King Edward VI. had already been on the throne of England for two years. Under his godly reign, in striking contrast to the reign of his father, the work of reformation was going on apace. At the head of ecclesiastical affairs was

Cranmer, whose views for that time were broad and statesmanlike. Men of talent of the refined cult from all parts of the world were welcomed by the Archbishop, and he was only too glad to secure for the pulpit a preacher of the caliber of Knox from the Scottish church.

Accordingly Knox found immediate employment; and he continued in the service of the Church of England for the next five years. No question about his orders was ever raised; his ability to do the work was the only qualification needed and he had that to a marked degree. He preached for several years in Berwick, Newcastle and in London with great applause. His fame at last reached the ears of King Edward VI., who offered him a bishopric, which he rejected as contrary to his principles.

During his stay in England he was called before the council, and required to answer the following questions:

First—"Why he refused the benefice provided for him in London?"

Second—"Whether he thought that no Christian might serve in the ecclesiastical ministration according to the rights and laws of the realm of England, and whether kneeling at the Lord's table was not indifferent?"

The answers are significant, as they show the trend of things on these points in the mind of Knox. "To the first he answered that he could be of more use elsewhere than in London; to the second, that many things were worthy of reformation in the ministry of England, without the reformation whereof no minister did discharge or could discharge his conscience before God, for no minister in England had authority to divide the lepers from the sound, though this was a chief point of his office; yet did he not refuse such office as might appear to promote God's glory in utterance of Christ's Gospel in

a mean degree, where more he might edify by preaching the true Word than hinder by sufferance of manifest iniquity, seeing that reformation of manners did not appertain to all ministers. To the third, he answered that Christ's action in itself was most perfect, and Christ's action was done without kneeling; that kneeling was man's addition or imagination; that he was most sure to follow the example of Christ, whose action was done sitting and not kneeling."

After long reasoning he was desired to take the matter into further consideration and so was dismissed. Concerning King Edward VI., Knox said: "We had a king of so godly disposition toward virtue and the truth of God, that none from the beginning passed him, and to my knowledge none of his years did ever match him." In July, 1553, this precocious but delicate monarch sank into the grave, and the following month his sister Mary came to the throne. This meant Roman Catholic reaction and cruelty. Knox stayed in England as long as he dared and he went out of the country only with compunction.

KNOX ON THE CONTINENT OF EUROPE.

At length, persuaded by his friends, in March, 1554, he found himself at Dieppe, facing a new period of exile, this time on the Continent, which was to last as long as the reign of the queen. He had no place to go to, and in spite of his incessant labors in the service of the Church of England, he was so poor that he was under the necessity of appealing almost immediately to private friends in England for the means. After some uncertain movements from place to place he arrived in Geneva, where he had the privilege of forming the acquaintance of the great reformer and religious thinker, John Calvin, then near the height of his

influence. By his advice Knox accepted an invitation to become the pastor, or rather one of three pastors, of the English congregation at Frankfort-on-the-Main. While in that city he wrote his "Admonition to England," and was soon involved in troubles because he opposed the English liturgy and refused to communicate after the manner enjoined. Knox's enemies in Frankfort in a most unfair manner got him discharged from preaching and in addition they preferred charges of treason against him before the magistrates. Whereupon Knox was kindly asked to leave the city. He returned to Geneva and with him went those who had been on his side in the controversy. By these was formed at Geneva a refugee congregation, which grew till it numbered over two hundred members. Of this body Knox became pastor or rather one of the pastors, for he had associated with him Christopher Goodman, who was to be closely associated with him when he should return to his own country of Scotland.

While at Geneva, Knox wrote an admonition to London, Newcastle and Berwick; a letter to Mary of Guise, Dowager of Scotland; an appeal to the nobility; an admonition to the Commons of his country; his First Blast of the Trumpet Against the Monstrous Regiment of Women, and other works. He intended to have blown this trumpet three times, if the death of Mary, the Queen Regent, had not prevented him. This was at the time a very unwise message, and during the reign of Queen Elizabeth in England was used to keep Knox from ever being admitted at court. Knox was opposed to the rule of women anywhere and everywhere, especially in civil matters.

(To be continued.)

EDITORIAL NOTES.

Rev. J. Boggs Dodds left New York July 31, 1906, for Naples, on the way to Syria, where he has volunteered to labor, if the Lord will, for two years. His wife and family, as already announced to the Church, will remain in this country.

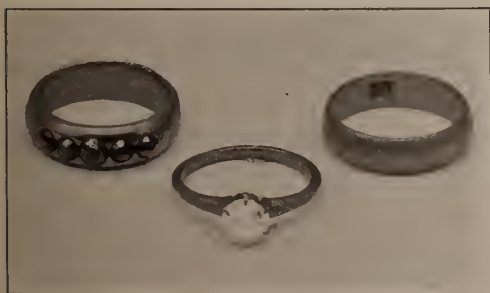


The services of a missionary teacher are needed at once in Tak Hing Chau, China. Mrs Wright should be relieved of the burden that she voluntarily assumed on the unexpected death of Miss Jennie B. Torrence, and has so cheerfully borne since that time. A teacher should be in the field before the close of this year. No one can read the letters that come regularly from China without being impressed with the importance of the work and the promise of large success it holds out to faithful service.

Two teachers are also required for the Syrian Mission, and surely there are not wanting in the Covenanter Church successors to the women who ministered to our Lord while He was on the earth and began the great work of evangelism that His true followers are expected to carry forward and complete.



The rings, that the late Miss Jennie B. Torrence entrusted to the Secretary of the



Foreign-Board, to be disposed of for the benefit of the school work at Tak Hing

Chau, are still in his possession. He has been asked to fix a price for these rings, but for the present he prefers to receive offers. How much will you give to the Mission for any one of them or for the set? The fact that they are the gift of one whose life was devoted to the missionary enterprise, not their intrinsic value, should determine the amount of the contribution.



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Within recent years there has grown up among those interested in the evangelization of the world a strong desire for more complete information in regard to the missionary efforts of the Church. Under the inspiration of the Ecumenical Conference of Missions held in New York in 1900, the Women's Missionary Boards in the United States and Canada resolved to unite in the publication of a course of studies. Their Central Committee has already issued six volumes that are admirably adapted to meet the demand for thorough instruction:

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Written by different authors and from different viewpoints, these volumes are necessarily of unequal value, but every one of them is good, and in our judgment they are the best six text-books for the study of foreign missions now published. We heartily commend this course of study to the Reformed Presbyterian Church. Every minister who wishes to have a congregation well informed as to what has been accomplished and is being done for the evangelization of the world, should urge the people under his pastoral charge, and especially the young, to procure this set of books, and, if necessary, put it into their hands at his own expense. He will be amply repaid. And we venture to suggest to those who are just forming classes for the study of missions, to begin with the "island world of the Pacific." The story is so romantic and fascinating that it will hold the attention of the young from the beginning to the end, and create in them a desire for the information that the other volumes furnish.



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